

THE KING'S HIGHWAY,

An Advocate of Scriptural Holiness.

THE ORGAN OF THE

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SPECIAL NOTICE.

All correspondence for THE HIGHWAY should be sent before the 12th and 25th of each month, addressed to the Rev. S. A. Baker, Fort Fairfield, Maine. All letters containing money, addressed to H. C. Archer, Meductic, N. B.

WOODSTOCK, N. B., AUG. 15, 1903.

RIVERSIDE CAMP MEETING.

Over 2500 people attended Riverside Camp Meeting last Sunday. The new tabernacle was filled at every service, while as many more were about the building and grounds. Rev. G. B. MacDonald preached at 10.30 a. m. and Rev. H. N. Brown of New York preached in afternoon and evening to deeply interested congregations. All feel confident of a very successful meeting, spiritually and financially.

LITTLETON CAMP MEETING.

The Littleton Camp Meeting is now in progress at Littleton, Me., presiding Elder Dow is in charge. In company with Brother Archer we visited Littleton Camp Ground for a few hours on the 11th instant. We met Mr. Dow and several other ministers, among them the pastors of Fort Fairfield and Caribou M. E. churches and Rev. Mr. Russel who visited Beulah Camp Meeting the first or second year that we met there. He is now stationed at Monticello, Me. The grounds are covered by a fine second growth of hardwood and with a little labour could be made a beautiful place. They have a fine large tabernacle with a seating capacity of about 2000 people. There are also quite a number of cottages, several barns and a fair sized boarding house. There was only a small number of people on the grounds, but large gatherings were expected. Rev. Mr. Smith preached, subject, "Christ the Bread of Life."

NOTES FROM BEULAH.

Beulah Camp Ground remains full of interest. Many visitors still coming and going.

Mrs. Hann, of St. John, who got so greatly helped during the Camp Meeting, has recently returned home.

Bros. Short and Storey make frequent visits to Beulah. Their families will remain till the last of the month.

Dr. J. W. Manning, of St. John, has visited Beulah twice since Camp Meeting closed. Mrs. Manning has often cheered and helped us by her testimonies and prayers in all our services.

Sisters Ida Morgan and Evelyn Hale will remain at Beulah till the close of August. Sister Morgan is improving slowly in her strength. We trust the saints in all our churches will pray much and often for our dear sister, that she may be greatly strengthened in body and soul, and prepared for the blessed work of rescuing and saving the lost in Africa.

The services in the Tabernacle on Sunday are fairly well attended, and the

interest is very good. Christians of different denominations attend most readily, and a goodly number take part in the social exercises.

I find this place give many opportunities of working for Jesus. It is a point of spiritual contact with other Christians and churches that we do not find elsewhere. In a later issue I will write more about our possibilities at Beulah.

A. L. B.

Acts 16, 30-31. "What must I do to be saved? Believe on the Lord Jesus Christ."

It is a blessed privilege given to a child of God when they find an honest soul inquiring the way of life and salvation.

A great many agencies are being brought into use these days to try by the blessing of God to awaken men and bring them to a right sense of their true condition before God. Men and women are busy with mouth and pen, in word and song, in solemn warning, earnest entreaty, fervent prayer, and every kind of Christian endeavor to awaken men to their best and highest interests; but alas we are met with the sad fact, few out of the great masses are earnest, honest inquirers after the way of life. Men would like to be happy, they would like to get into good society, they would like a place and office in some church, they would like to be counted all right; but they are not anxiously inquiring the way of life.

What a treat today to find a real penitent, a real mourner. How easy it is to point them the way of life. It is easy to tell a real inquirer, his very looks and manners tell of his concern and anxiety. Earnestly he cries, "What must I do to be saved?" He feels a great need, he must have a great supply. He is helpless, he must have help. He is dying and he must have a physician. He feels himself sinking, soon he will be gone. Hell is before him, hell is beneath him, yea he feels himself in slippery steep and fiery billows rolling beneath his feet. "What must I do to be saved?" is his cry. Urgent is his request, now to his relief and comfort, "Believe on the Lord Jesus Christ and thou shalt be saved."

This instruction is simple, plain, and yet full. It would seem that all men are in a condition to accept this instruction, but not so. Men assent to this verbal truth and are baptized, but they know no inward change. They kneel at altars of prayer and give assent and claim life, but feel none of its throbbing; they sign cards, make resolves, join churches in declaration of their faith, and yet no pardon is attested, no inner voice tells them of the fact; man has told them that it would be so, but God has not told them it is so. What is the trouble? why not fulfillment?

The angle of vision was wrong; expectancy arose from a wrong sense; they looked from what they did; one looked from the standpoint of morality and reckoned all he had to do was step in—he already was good enough they expected because of external obedience, good resolutions, joining a church, that surely they would be saved, but no assurance comes. The valley of vision is down in the depths of humility, poverty of spirit. The foundation for faith is utter helplessness, awful unworthiness, and God's infinite compassion and mercy. His faith sees clearly and takes freely, and while they look God smiles, and while they trust God pours out beyond their expectation, and while their faith says it shall be so God's Holy Spirit tells them it is so.

Praise God this Word of God is unfailing instruction.

M. S. TRAFTON.

Gentleness and kindness will make our homes a paradise upon earth.

RIVERSIDE CAMP MEETING.

Riverside Meeting has proven even a greater success all things considered than we even had hoped, the meetings have been good from the start, the preaching has been spiritually, sound, and strong, and a beautiful spirit of unity prevails, over 2500 people were present on the first Sunday, they were orderly, and many hundreds showed a deep interest in the preaching and other services, filling the new tabernacle, and hundreds who could not find seats stood about the tabernacle and grounds.

Rev'ds. M. S. Trafton and G. B. MacDonald are proving that young men under the control of the Holy Spirit make good leaders. Every department of the work is being well cared for.

At this writing we can only report in part, as the meeting is to continue until the 17th.

Ministers and Churches.

We are glad to learn that Rev. J. G. Cheney decided to remain at Washburn, Me., for another year. He preached at Riverside Camp meeting on the evening of the 11th inst.

Rev. J. Gravinor and wife are attending the camp meeting at Riverside.

Rev. A. H. Trafton visited several places in Aroostook Co. recently, and preached at Robie Maine on Sunday 9th inst.

We have heard indirectly that Moncton church is in correspondence with Rev. Z. B. Grass with a view of securing him as pastor in place of Rev. S. Greenlaw.

Rev. H. C. Archer is in correspondence with the Grand Manan churches relative to becoming pastor. Taking the place vacated by Rev. G. B. MacDonald. Brother Archer will visit Grand Manan in the near future.

Rev. G. B. MacDonald has closed his labours with the churches on Grand Manan and is to take a course in a theological school, possibly at Wilmore Ky.

Rev. S. Greenlaw, has returned to the Royalton circuit, and is now living in his home at that place.

Rev. G. N. Ballentine has received and accepted a call to the first Baptist church of Selma, California. We had hoped our brother would be drawn toward N. B. Sister Ballentine is enjoying a rest at Turin Lakes, Santa Cruz.

The following ministers are at present at Riverside Camp Meeting. Rev'ds. H. N. Brown, B. Colpitt, J. H. Coy, Z. M. Miller, A. H. Trafton, G. B. MacDonald, H. C. Archer, M. S. Trafton, J. Gravinor, W. B. Wiggins, B. A., S. A. Baker, J. G. Cheney, J. N. Noble, Mr. Bell, E. A. Allaby, Mr. Wheeler, Mrs. Z. M. Miller, and others.

HOLINESS AND WHAT IT IS.

We once heard a sermon preached on the doctrine and experience of holiness. After the sermon, the brother who preached it was asked by one of the hearers, "if we could not grow into holiness." The brother simply asked, "if we could grow th dirt out of our old clothing." This has lingered in our memory ever since and by the authority of the Scriptures, and experience, we answer emphatically, No. Christian growth has its place in the word of God, and in experience, but it cannot be substituted for that which the Bible declares the "Blood of Jesus Christ His Son does." Holiness, or entire sanctification, is the work of grace wrought in the soul by the Holy Spirit, subsequent to our conversion. Every believer, who by an upright course of life, "Walks in the light as he is in the light," if he "earnestly seeks it," "groans after it," may have this blessing from God, which is nothing else

than a deliverance from sin, the love of God perfected in the heart. The "blood of Jesus Christ his Son cleanseth us from all sin." Bless God forever, for an "uttermost salvation." The remedy is sufficient for the disease.

People will tell us it is an impossibility, in this life, to be free from sin. Well, we desire to know where the limit of Christ's saving power is. If he cannot save, and deliver us from all sin, from how much can He save us? This theory, however, is refuted by Scripture, and by the testimony of multiplied thousands over these lands. Numbers are prepared to call out in the language of the Psalmist, "Come and hear all ye that fear God, and I will declare what he hath done for my soul." No doubt all of us after conversion have realized the uprisings of evil, of that which the theologians call "inbred sin." Paul terms it, "the carnal mind," "the old man," "the body of sin," etc. Holiness means the destruction of these remains of sin through faith in the atonement

THOUGHTS ON PRAYER.

Let us seek the Lord early. "If my heart be early seasoned with His presence, it will savor of Him all day after." Psa. 5:3, vide Hebrew Let us see God before man every day. "I ought to pray before I see any one. Often when I sleep long, or meet with others early, and then have family prayer and breakfast and forenoon callers, it is eleven or twelve o'clock before I begin secret prayer. This is a wretched system. It is unscriptural. Christ rose before day and went into a solitary place. Family prayer loses much of its power and sweetness, and I can do no good to those who come to seek me. The conscience feels guilty, the soul unfed, the lamp untrimmed. When secret prayer comes, the soul is often out of tune. I feel it far better to begin with God, to seek his face first, to get my soul near him before it is near another. It is best to have at least one hour alone with God before engaging in anything else. At the same time, I must be careful not to reckon communion with God by minutes or hours or by solitude."

He that will be no more than he must, will soon be brought to omit something of his duty, and will be apt to believe less to be necessary than is. After you have omitted something, in a little while you will be past the scruple of that, and begin to be tempted to leave out more. Keep yourself up to your usual forms—you may enlarge when you will; but do not contract or lessen without a probable reason.

Every time that is not seized upon by some other duty is seasonable enough for prayer.

Prayer continues in the desire of the heart, though the understanding be employed on outward things.

In souls filled with love the desire to please God is a constant prayer.

As the furious hate which the devil bears us is termed the roaring of the lion, so our vehement love may be termed crying after God.

Prayer is so necessary, and the source of so many blessings, that the soul which has found this treasure cannot avoid having recourse to it whenever it is left to itself.

Observe fixed seasons of religious retirement. Jesus "continued all night in prayer."

"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." (Eph. 6:18.) F. R. H.

There can be no small sin against an infinite God.

CHAIRS FOR RIVERSIDE TABERNACLE.

B. R. Burt, 3 chairs; L. Bubar, 2 chairs; Rev. J. H. Coy and wife, 2 chairs. Wm F Cogswell and wife, 6; Robbie Watson, 2; Ola Cogswell, 1; George Cogswell, 1; A Thornton and wife, 2; C S True, 3; Rev B Colpitts 3; A W Cogswell, 1; Mrs H P Cogswell, 3; Mrs R Robinson, 1; Mrs S C Page, 1; Miss Jessie Tracey, 1; Charles Dysart 3; G W Johnson, 2; Cora Hillman, 1; Alma Smith, 1; J C Smith, 20; Chas Mutch and wife, 2; Mr and Mas Chas Hoyt, 2; C A Pierce, 2; J W Barker, 2; E M Smith, 12; L G Kimball, 6; Mrs E Higgins, 2; James A Rogers, 1; Joseph Bullock, 17; F T Kimball, 6; G R Burt, 2; Thos Whitten, 4; Mrs Downey, 1; Mrs Emerson, 1; Rev H N Brown, 1; Geo H Hartley and wife, 3; Mrs Wilmot Savage, 1; Mrs R Seeley, 2; Mrs N Goodrich, 2; Mrs Holt 1; Miss Alma Hartley, 2; Mrs N S Boyer and family, 4; Mrs Jessie Shaw, 1.

BEDDING FOR RIVERSIDE.

Mrs M H Miller, Hartland, 4 pillow cases.

Mrs A Thornton, 2 pillow cases.

Mrs J H Seely, 1 comfortable, 2 feather pillows, 2 pillow cases, 2 sheets.

Mrs (Rev) J Gravinor, 2 pillows, 2 pillow cases.

Mrs A W Grant, 1 pillow, 1 pillow case.

Mrs G H Hartley, 1 pillow.

SELF-DENIAL.

To be a real follower of Jesus means self-denial. Jesus said that except we deny ourselves daily and take up our cross and follow Him we cannot be His disciples. Some people think if they do not go to the circus or the theatre, nor use tobacco or beer, they are denying themselves. This is not self-denial to those that have been cleansed by the precious blood of Jesus. Others have an idea because they no longer follow the fashions of the world and wear a plain garb, that this is self-denial. But we say, this is not self-denial to those have forsaken the world, and their desires have been changed, who "love not the world nor the things that are in the world." But real self-denial means to give that which you need yourself for Jesus' sake and for the sake of the gospel. This is the narrow way. How many are in the way? Let us fear lest when weighed in the balance we will be found wanting.

A BLESSED SECRET.

It is a blessed secret, this of living by the day. Any one can carry his burden, however heavy, till nightfall. Any one can do his work, however hard, for one day. Any one can live sweetly, patiently, lovingly, and purely, till the sun goes down. And this is all life ever really means to us—just one little day.

Do today's duty, fight today's temptations, and do not weaken and distract yourself by looking forward to things you cannot see, and could not understand if you saw them. God gives nights to shut down the curtain of darkness on our little days. We cannot see beyond. Short horizons make life easier, and give us one of the blessed secrets of brave, true, holy living.—Christian Work.

If there were more parents in the Sunday School, there would be fewer young men and women to "graduate" from the school at sixteen or eighteen years of age. The young folks are very quick to follow the example of their elders.

FOUND.

A lady's purse with some money in it was found on Riverside Camp Ground Monday morning Aug. 17th inst. The owner can obtain it by applying to Mr. Fred H. Noble, Blaine, Me.